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from that taken by Professor Lodge in his study of Latin vocabulary, and in a way which, I cannot help believing, is far less useful. Other special vocabularies that may be mentioned here as likely to be of service until the permanent select list is prepared are the following:

Ferguson, E. C. *An Aid to Greek at Sight*. 46 pages (30 cents). Silver, Burdett and Co. This contains "brief lists of important words, grouped for ninety-one lessons".

Sanford, J. A. *Three Thousand Classic Greek Words*. 90 pages (72 cents). Silver, Burdett and Co. This contains "the common words, grouped in 207 lessons, for supplementary study".

The pages labeled Groups of Related Words in White and Morgan's *Dictionary to the Anabasis* (247-290) are also distinctly serviceable. C. K.

A BROADER APPROACH TO GREEK¹

If I were asked to offer a generalization as to the greatest deficiency which the Greek students the schools send us show in their preparation, I should say that it lay in the matter of vocabulary. Students may be, and they often are, deficient in other respects, such as knowledge of forms, principal parts of verbs, case usage, prepositional usage, syntax and the like. But the greatest and at the same time most serious defect which students show in coming to us is their ignorance of vocabulary. This defect I believe to be most serious because most fundamental. For without an adequate knowledge of words a student is impotent. It is obvious that though a student have knowledge of all other things which I have mentioned and have not vocabulary, it profiteth him nothing. For while the possession of vocabulary alone will not enable a student to read, the lack of it alone will disable him. As well give a builder knowledge of materials and of all the principles of construction and ask him to build a house without brick or stone or timber, as to ask a student to read a language without vocabulary.

Both at Cornell and at Princeton I have always been much impressed, whenever I have attempted to get students to read Greek at sight, with what has seemed to me their astonishing ignorance of common Greek words. Words which I could not regard as rare, simple uncompounded words, words designating simple ideas, have been strangely absent from their vocabulary. And not only have students appeared not to know enough words, but the kind of knowledge which they have had of the words which they are able to recognize at all has seemed to me in many cases very inadequate.

¹ This paper was read at the Second Annual Meeting of The Classical Association of the Atlantic States, at Washington, D. C., on Saturday, April 25, 1908. I feel that some apology is due for the title of this paper. Had I not announced it before the paper was written, I should have chosen a less pretentious one. The paper has to do chiefly with the problem of vocabulary, and seeks to emphasise the need of an adequate knowledge of words as part of the student's approach to the language. —D. M.

For this deficiency I do not think that the student himself is really responsible. My inquiries have led me to believe that two things are chiefly to blame. First, the inherent limitations of the *Anabasis* vocabulary, and, secondly, the failure of teachers to make the most of that vocabulary.

That the limitations of the *Anabasis* vocabulary are very real, I have come to believe. I recently began to note down words which the students did not know, with a view to ascertaining if possible the causes of such ignorance. I found that in many cases the reason was not far to seek. In many cases—somewhat to my surprise—I found that the word did not occur at all in the first four books of the *Anabasis*. In many other cases the word occurred but once. In a number of other cases the word occurred but two or three times, so far as I could make out. Also, I found that if the word did not occur in the *Anabasis*, or did not occur frequently, it was not likely to be found in the *Beginners' Book*. For all such books make it a matter of merit that their vocabulary is limited to common words in the *Anabasis*.

At this point I should not be surprised to hear you say that if the word does not occur commonly in the *Anabasis*, it cannot be such a common word. I cannot in this paper go into a detailed consideration of this point. But I venture to say that if you were to examine the matter carefully, you would modify your opinion. You would find, I believe, that the *Anabasis*, excellent as it is in other ways, is not likely to give the student a good fundamental vocabulary. You would find that, while there are many *uncommon* words in the *Anabasis* and many words which the student is not likely to meet in his college authors, on the other hand, many words are missing or are used but rarely that are common words in other Attic writers. You would, therefore, I think, conclude that the knowledge of vocabulary which the student ordinarily brings with him from a reading of the *Anabasis* and from his *Beginners' Book*, prepares him but poorly for reading the authors which he takes up on entering college. Some confirmation of this view may be obtained by taking up a page of Lysias or of Plato, the authors commonly read at the beginning of the first year in college, and putting oneself in the place of a student who starts to read these authors armed only with his *Anabasis* vocabulary. Let us suppose that the student begins with the XVIth oration of Lysias. He will find on the first page 15 words which he never saw before. He will find seven words that occur but once in the *Anabasis*. He will find a number of other words, probably¹ as many as ten, that occur so rarely in the *Anabasis* that the student is almost certain not to have remembered them. Now

¹ The lack of a word index to the *Anabasis* makes it difficult to give accurate figures.

the mere labor of looking up 30 words and noting their various meanings and selecting the right one would, I believe, take more than an hour, without counting the time necessary for the proper synthesizing of these words into phrases and sentences. I believe that even a good student cannot do the first page of Lysias in less than two hours, if he is armed only with the knowledge he has gained from a reading of the Anabasis. On the second page of this oration there are 18 words not found at all in the first four books of the Anabasis, four words that occur but once, and probably as many as eight or ten that occur so rarely that the student will, as before, not have remembered them. Beginning with this page the student would, as before, have to look up over 30 words. We get substantially the same results if we assume the students to start with the XIIth oration of Lysias. An examination of the second page of this oration, a portion of Lysias which Professor Jebb (*Attic Orators*, I. 287) quotes as a good example of the *ἐνάργεια* or clearness of Lysias, shows about 28 words which a student would likely have to look up, if equipped only with the vocabulary which he brings with him from a reading of the Anabasis. An examination of the first page of the Apology of Plato showed 26 words which the student would probably have to look up.

If the above estimates are correct, you will see that the adequacy of the vocabulary of the Anabasis is not beyond question, even if teacher and student were to make the most of it. And that teachers always make the most of it, is, I am afraid, far from being the case. In acquiring his vocabulary from the Anabasis the student labors under certain disadvantages which many teachers do not seem to realize. Thus, for example, he meets with many derived words and compounded words before he has met the simple words from which these are derived. I am afraid that the teacher does not always labor with sufficient zeal to overcome this disadvantage. I am afraid that he does not insist that the student know the simple words as well as the derived product. Thus when the student meets *ἀσθε-τω* on the first page of the Anabasis, how many teachers insist that the student know the adjective *ἀσθενής* from which the verb is derived, and the noun *σθένος* from which the adjective *ἀσθενής* is in turn obtained? Then again the student is very liable to remember the meaning which a word happens to have in some context of the Anabasis, instead of the fundamental meaning of the word. How many teachers are careful to have the student avoid this mistake? The word *ἀρχή* is 'province' on the first page of the Anabasis, and 'province' it remains ever afterwards for many a student, even though the first page of the Anabasis is probably the only place where he will meet with it in this sense. The word *τάττω* the student learns to translate as 'draw up'

in the Anabasis, and he will 'draw up' anything and everything that he sees used as the object of *τάττω* ever afterwards. In the Apology of Plato, the Deity invariably 'draws up' Socrates, instead of 'assigning him a post', when the phrase *τοῦ δὲ θεοῦ τάττοντος* is met with. One does not know whether the student is thinking of Elijah and *translating Socrates* or merely mis-translating the phrase. 'Enumeration' is the meaning which many of my students give for *ἀριθμός*, an answer which becomes intelligible when you recall the occurrence of the phrase *ἀριθμὸν ποιεῖσθαι* or *ἀριθμὸν ποιεῖν* in the Anabasis. The word *κράτος* I have often had translated as 'speed', a translation which mystified me until I noted that the word occurs in the Anabasis only in the phrases *ἀνὰ κράτος* and *κατὰ κράτος*, 'at full speed'. Of course *ἐξελαύνειν* is always 'to march', and *σταθμός* is 'day's march', and never anything else for many students. It is in vain that the primary etymological meaning and derivation of words are given in such excellent vocabularies as that of Goodwin and White. The student, even the student who prepares his lesson without a translation, will ignore these, unless compelled to note them by the careful and thorough teacher. It is small wonder, then, that the student, laboring under these two difficulties, the difficulty of having to look up so many new words, and the difficulty resulting from his not having properly learned the primary signification of words, gets discouraged when confronted with a page of Lysias or Plato, and takes refuge in a translation. Last year a committee was appointed at one of our universities to investigate the use of translations by the students. This committee found that of 172 students who were studying Greek in the Freshman year, 55 admitted that they had used translations in the preparatory schools, while 161 admitted that they were using translations then in college. Thus while less than one-third of the class had used translations in their preparatory work, practically all of the class were using translations after entering college. Now I am very strongly of the opinion that the thing above all other things that is responsible for such a condition is the totally inadequate vocabulary of the students when they enter college.

What, then, you will ask, should the universities demand of the preparatory schools in the matter of vocabulary?

Well, in regard to mastering the primary fundamental meaning of words, I think the universities should insist that these be in all cases taught to the students, and the universities should test the student's knowledge rigorously on this point.

Also I believe that if the teaching of Greek in college is ever to be made what it should be, the universities should take steps to see that the student should know more words on coming to them. I do

not mean that the student should know all the words which he will meet in such authors as Lysias and Plato. But I do think that a radical improvement is in order. I believe that if an honest and systematic attempt were made to master a more adequate vocabulary as part of the student's approach to the language, the results would more than justify the effort.

Personally, if called upon to formulate a plan, I should feel like trying something which may at first sound somewhat heroic, but which would, I believe, in the end prove to be the easiest and most economical method. I should have the student master, as part of his approach to Greek, the *simple uncompounded* prose words that constitute the fundamental stratum of the language. And together with this I should have him learn principles of word derivation and word composition.

To make clearer what I mean by simple uncompounded words, constituting the fundamental stratum of the language, let me explain how I once¹ compiled such a body of words as I speak of. I went through Liddell and Scott's lexicon and made a list of all the simple uncompounded prose words, except such as I regarded as rare or unimportant. I excluded everything in the way of a compound or easily derivable word. Thus I excluded all alpha-privative compounds like *ἄδικος* and *ἀδύνατος*, all prepositional compounds like *ἐπικλινδυνος* and *πρόσδοτος*, all derivatives like *ἀναγκᾶς*, *ἀκοντιστής*, and *ἀληθινός*. In short I excluded all words that could be easily derived from some other form. I did include some derivatives such as *αἰσχροός*. For though *αἰσχροός* is derivable from a more primitive formation *τὸ αἰσχος*. I did not consider it easily derivable because *αἰσχος* is so rare. Words used but once and rare and poetic words I of course excluded. Some words I included which, although rare, were interesting as showing the indebtedness of our own language to Greek.

Having made my selection of words I next proceeded to arrange them in declensions and classes. In this way I obtained various lists. I obtained for example a list of masculines of the second declension (including adjectives like *ἀγαθός*) consisting of 370 words. These I divided into two lists, one of more common words, containing 260 words, and one of less common words, consisting of 110. I also obtained a list of neuters of the second declension like *δῶρον* (125 words in all; 90 more common, 35 less common); a list of neuters in *ος* of the third declension like *εὔρος* and *γένος* (of 75 words;

55 more common, 20 less common); a list of 24 words in *εὐς* like *βασιλεύς*; 33 *κ* stems like *κῆρυξ*; 19 *γ* stems like *αἰξ*; 5 *χ* stems like *δρυξ* and so on. This will probably convey to you an idea of what I mean by simple uncompounded prose words which may be regarded as constituting the fundamental stratum of the language.

Several interesting things emerged in connection with the mere making of the above lists. Thus for instance the different *numbers* of words in the various classes were instructive. It was illuminating to know how many words a given paradigm in the grammar represented; how, for instance, *δρυς*, *δρυθος* was practically the only *θ* stem the student was likely to meet; how *ἄλς*, *ἄλος* was the only *λ* stem in the language; how *πῆχυς*, *πήχεως* practically stood alone, and how in the case of other words their following was very small; whereas in the case of words like *ἄνθρωπος* and *δῶρον* the following was large. Also it was instructive to note that similarity of meaning often accompanied similarity of form. Names of tradesmen affect the ending in *εύς*. We have *ἄλιεύς* fisherman, *βαλανεύς* bathman, *βαφέυς*, dyer, *βομέυς* herdsman, *χαλκεύς* smith, and so on. Names of small animals have a tendency to appear among the *κ* stems or the *γ* stems (*ἀλώπηξ*, *γλαυξ*, *τεράξ*, *κόραξ*, *αἰξ*, *δρυξ*, *τέττιξ*, etc.). A student could hardly run his eye over five or six words in *τήριον* or *εἶον* without being able to divine the significance of the ending.

It was an easy matter in connection with the teaching of the above words to point out principles of word formation whereby other words could be derived. It was pointed out, for example, how alpha-privative compounds could be formed from nouns and adjectives; how adjectives like *ἀγενής* and *ἀσθενής* could be obtained from neuters like *γένος* and *σθένος*; the students were asked to form similar adjectives from similar nouns and to give their meaning (*ἀκρατής* from *κράτος*, *ἀτελής* from *τέλος*, *ἀπαθής* from *πάθος* and so on. Then from these adjectives abstracts in *εια* were formed, such as *ἀσθένεια* from *ἀσθενής*, *ἀκράτεια* from *ἀκρατής* and the students were asked to make similar formations and to give their meaning. Then, moreover, from the same adjectives in *ης* verbs in *έω* were derived such as *ἀσθενέω* from *ἀσθενής*, *ἀκρατέω* from *ἀκρατής* and so on. Similarly in connection with words in *εὐς*, like *βασιλεύς* it was shown how abstracts in *εἰᾶ* like *βασιλεῖᾶ*, *ιππεῖᾶ* could be formed and the student was asked to form and give the meaning of others. Then verbs in *έω* were formed from nearly all the nouns in *εὐς* like *βασιλεύω* from *βασιλεύς*, *ιππεύω* from *ιππεύς*. Also it was pointed out how this category of verbs, being once established, grew and spread beyond stems in *εὐ* so that we get *βουλευώ* from an *ᾱ* stem like *βουλή*, *πολιτεύω* from *πολιτής*, *δουλεύω* from *δούλος*, *ἀλγέω* from *ἀλγής*, *παιδέω* from *παῖς* and so on. Also it was noted how these

¹ I may say that the occasion on which I compiled this list was at the time of the typhoid epidemic at Cornell some five years ago. My class in Beginner's Greek had just finished the Beginner's Book and were about to take up the Anabasis when the epidemic came. Only one or two of the class took sick but so many judged it prudent to go home that the class of 22 was reduced to 12. I thought it would be well, instead of going on with the Anabasis, to devote some time to vocabulary. It would help those who stayed and the others on their return would be able to begin the Anabasis from the beginning.

secondary formations in *εὖω* propagated secondary abstracts in *εἰᾶ* like *πολιτεία*, *δουλεία*, and *παιδεία*. The relationship of double forms like *λέγω λόγος*, *φέρω φόρος*, *τρέπω τρόπος*, and again of *τρέπω τροπή*, *τρέφω τροφή* was of course explained. In this way by the application of rather easy principles of word formation the student was enabled to extend his vocabulary far beyond the limits of that which he had originally memorized. The results of this method I found to be good. Of course it is unsafe to generalize from one case, and I simply wish to record my testimony that in the case where I tried it, it worked well.

I have said nothing above as to verbs, but I should advocate learning the simple verbs first, and then approaching the compound verbs in such a way as to give the student some idea of the values of the prepositions in compound verbs, a matter on which he is now usually very poorly informed.

(To be concluded)

PRINCETON COLLEGE

D. MACRAE

REVIEW

Lateinischer Unterricht. By P. Dettweiler. Second edition, revised and enlarged. Munich: C. H. Beck and Co. (1906). Pp. 268.

It has seemed to me that a general consideration of the purport of Dettweiler's handbook might prove of interest to American teachers of Latin in the secondary schools. The book belongs to a valuable series of handbooks whose object it is to unfold to teachers the best practice that prevails in the several subjects considered. Of this book in particular it may be said that throughout there is manifested a desire to arouse love for the subject, and to develop in the student's behalf a freedom from traditional methods. Everywhere this purpose rises superior to the consideration of mere technical proficiency. The work is interesting because it demonstrates that recent changes in teaching method do not involve a lowering of the scholarly standard. By improved methods and pedagogic concentration, the present-day teachers make up for the greater allotment of time that their predecessors had at their disposal.

Of course, we American teachers cannot hope to attain the same results, for we are not ready to devote anything like the same amount of time to the prosecution of the subject, but we may be benefited by insight into the method, and appropriate whatever is applicable to our more limited range of opportunity. Whether we devote five or ten hours per week to Latin, within the scope of the time available we may strive for the same ideal, that our Latin is not to be primarily memory work.

It is established by the experience of generations of German teachers that the best results are developed in the joint activity of teachers and class in the classroom. It is this that promotes the judgment

and insight of the pupil, that subjects to immediate correction at the hands of teacher and fellow pupils any tendency to error (page 20).

The principle of apperception is fully applied in the German system, and all new matter is related to the previous experience of the class in their study of Latin or in the vernacular. Our accepted notions of the value of unaided home study are disproved by the experience of the German schools. They find that under the stimulus of co-operative class effort, the development of the subject arouses and fixes attention and interest, and this mode of instruction is found economically and pedagogically more effective than our method of requiring painful unguided home effort. Those who fear a lack of independence in their pupils because of this form of class work, lose sight of the fact that the presentation of new subject matter is immediately followed by repetition, by varied practice that fixes the new facts through manifold application. The range of possibilities in such training is so great that in no given exercise can they all be employed, and the element of surprise which the teacher's selection introduces infuses life into the class performance. Fundamental to success in such work is the principle that the teacher should be superior to textbook and grammar. The *inspiration* of the teacher, that is, his complete and instantaneous command of all the knowledge that the pupil has previously acquired in the subject, makes his unconventional grouping of vocabulary and phrase under a given viewpoint far more effective than any specific arrangement of the printed page.

Dettweiler gives (page 29) an illuminating instance of the range of vocabulary in a lesson toward the close of the first year's Latin instruction with boys from nine to ten years of age.

We have in Professor Bennett's admirable book on the Teaching of Latin a treatment of many of the questions at issue, and still every teacher of Latin will find in Dettweiler's pages authoritative opinion on many additional teaching problems, and the author does not reach his conclusions dogmatically, but with a mind open to the merits of various modes of approach.

The Germans of today lay for instance a new and significant stress on extensive reading as the supreme object of Latin study, and on a translation into the vernacular which is sensitive to the inherent genius of native speech. They are, in fact, working in their school instruction for a type of translation that in its highest reaches is exemplified by such renderings as Jowett's Plato and Thucydides, or Welldon's Aristotle: "to make the ancient author speak in our language so that the new version exerts the same effect on us as the original words did upon his hearers" is the key to the best German method of the day, and any one who has in recent years observed classical instruction in Germany, will bear witness that the